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First Presbyterian Church
(Bridgeton, N.J.)

A history and hand-book of
the First Presbyterian ...

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1792.

1892.

A HISTORY

AND

HAND-BOOK

OF THE

First Presbyterian Church,

BRIDGETON, N. J.

PUBLISHED BY ORDER OF THE CONGREGATION.

PHILADELPHIA:

ALLEN, LANE & SCOTT, PRINTERS,

Nos. 229-231-233 South Fifth Street.

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INTRODUCTORY.



A MANUAL of the First Presbyterian Church has not been issued since 1870. The useful purpose served by the little volume put forth at that time might be sufficient justification for the present publication, but there are special reasons for this issue. No full and accurate history of the Presbyterian Church of Bridgeton has yet been printed. Most useful material for such a history is passing away with the flight of time, for much of it is written only in the memory of those who were themselves a part of the events. If the bones, scattered promiscuously in imperfect church records, are ever to be articulated into human form and clothed with flesh it is high time the task were undertaken. There is another call for doing this work now. Presbyterianism in Bridgeton has reached its one hundredth milestone. This is the centennial year. A history of our beginnings, struggles, and progress, always valuable and interesting, ought to prove even inspiring at this moment. It should arouse gratitude for the past and enthusiasm for the great work yet before the Presbyterian Church in Bridgeton. Inerrancy is not claimed for what is here written; but great pains have been taken to avoid mistakes. Acknowledgment is made of valuable assistance from Judge L. Q. C. Elmer's "History of Cumberland County," Dr. Enoch Fithian's "History of the Greenwich Church," and a sermon preached by the Rev. J. Allen Maxwell, D. D., May 21st, 1876. Thanks are also due to Mr. Robert B. Potter and others for important suggestions and interesting details.

HISTORICAL SKETCH
OF THE
FIRST PRESBYTERIAN CHURCH,
BRIDGETON, N. J.

Prepared by the Pastor, Rev. Sylvester W. Beach.

AS EARLY as 1774 the question of establishing a Presbyterian Church in Bridge Town began to be mooted. The town had a population of about two hundred inhabitants and had been for twenty-three years the county-seat of Cumberland. The nearest Presbyterian Churches were at Fairfield, Greenwich, and Deerfield. An unexecuted will of one Alexander Moore, dated 1770, devised a lot of land on the east side of the Cohansey for a Presbyterian Church and graveyard, with the sum of fifty pounds to aid in building the church. The location was what is now known as the northeast corner of Commerce and Pearl Streets. Claim was made for this bequest about 1774, and supplementary subscriptions were secured sufficient to warrant a commencement of the work. An actual beginning was made and stones carted to the spot, but important differences of opinion began to arise among the friends of the project, which led to the abandonment of the chosen site and the suspension of effort for a time. Then, as now, Bridgeton lay on both sides the river, and a somewhat animated rivalry arose

as to the respective claims of the east and west sides. All Presbyterians agreed in wanting a church, but they could not agree on the question of location. Dr. John Fithian, living on the south side of what is now known as Broad Street, just above the present residence of Mrs. Charles E. Elmer, offered a lot at what is now the south-east corner of Broad and Giles Streets. Several meetings to agree upon a site were held, but without result. There seemed little prospect of an agreement, when other events occurred destined to postpone the whole question for several years. In the spring of 1775 tidings reached our quiet little town that far away at Lexington the first blood had been shed in revolt against British tyranny. At once every other subject became subordinate, and all hearts were fired with patriotic enthusiasm. Military preparations at once began. One company was formed by a young Bridge Town lawyer, Joseph Bloomfield, who afterwards became governor of the State. The militia of the county were led by Colonels Newcomb and Potter. In the midst of all this excitement preaching services were occasionally held in the court-house, but the people generally continued to attend at Greenwich, Fairfield, and Deerfield. But the war passed and victory was won; and with the return of peace the people settled down again to the ordinary course of life. Very soon the question of a church was resurrected. Happily the old differences had greatly subsided, if they had not entirely disappeared. In 1791, through the influence of Jonathan Elmer, Colonel Potter, and General Giles, one Mark Miller, a Friend, was induced to give a lot for a church and burial-ground at the extreme west end of the town. This lot contained two acres of ground for the uses of a graveyard, with the privilege of building a house of public worship on it. A public meeting of the inhabitants

was called to accept this donation, and at that meeting Jonathan Elmer and Eli Elmer were chosen to take a deed of the ground in trust for the uses aforesaid. David Potter and James Giles were afterwards added to the committee, and a deed was executed in the name of these four trustees. In 1792 one-half acre was added to the lot by purchase and in 1794 one-half acre more. Subsequently additions were made ti'l now the burying-ground contains about ten acres.

Upon this site the Godly founders of our church laid the corner-stone of the building July 26th, 1792. Appropriate ceremonies attended the event, and "the leading gentlemen of the town participated." The roof was raised September 27th of the same year, and in December the house was enclosed. The building fund was now exhausted, and work was suspended for a time. By special act of the legislature, May, 1793, the Trustees of the church were authorized to raise \$2000 by means of a lottery. Christian conscience experienced no qualms, and public opinion sounded no protest (*O tempora! O mores!*), and the lottery was drawn, yielding the full amount needed. In January, 1794, the work of building was resumed, and continued without interruption till May, 1795, when the house was so far finished as to be fit for use; and the congregation, which had been worshiping in the court-house, entered, with rejoicing, into their own church home. On the 17th of May, 1795, the building was solemnly dedicated to the worship of Almighty God. The sermon on that occasion was preached by Rev. John Davenport, of Deerfield, from Joel iii. 21: "For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." * * * This old historic building, first occupied in 1795, is still standing in all its quaintness, as pretentious

as the best village churches of that day. Its lofty pulpit, its brick-paved aisles, its high-backed seats, its huge windows filled with tiny panes, the solemn representation above the pulpit of the eye of the Almighty—these all are redolent of precious memories. Some of our oldest residents still remember the Sabbaths spent in the old church, the doctrinal sermons there preached, the devout services of prayer, and the catechetical classes. Only once is there remembered a profanation of that hallowed house. It was when a murder case was tried therein in 1797.

Mr. Robert B. Potter furnishes the following reminiscences of that singular case, a full account of which was written by him for Everts and Peck's "History of Cumberland County." "John Patterson, an Irishman, murdered Capt. Andrew Conrow, and attempted to kill two others of his crew, on their vessel, on Maurice River between Dorchester and Leesburg. The cabin boy escaped to the rigging, and thus saved his own life, and afterwards was the chief witness against Patterson. A special term of the Oyer and Terminer was held in September, 1797, and he was convicted chiefly on the evidence of the cabin boy. The trial took place in the Presbyterian Church on Broad Street, the court-house not being large enough to accommodate the people. The building was unplastered at that time, and it is related that the beams above were crowded with men and boys eager to see the prisoner and hear the evidence against him. During the course of the trial, whilst the cabin boy was giving in his testimony, Patterson, frenzied with anger, seized the lad by the throat and endeavored to choke him to death. The act created a painful excitement, and it was with difficulty that the people could be restrained from tearing Patterson to

pieces. He was convicted and sentenced to be hung, but hung or choked himself to death the next morning, with a silk handkerchief, on the upper hinge of his cell door, thus cheating the gallows of the most deserving victim who ever faced that reality in this county."

In thus tracing the history of the church building, we have omitted important events that were meanwhile transpiring. The church organization was effected October 17th, 1792, by the Presbytery of Philadelphia, and, as before said, divine services were held in the old courthouse till the church edifice was ready for use. The following is an extract from the minutes of Presbytery, October 17th, 1792: "Through Jonathan Elmer, Esq., their commissioner, application was made by the inhabitants of Bridge Town and its vicinity, in the county of Cumberland, in the State of New Jersey, to be erected into a distinct congregation. After mature deliberation on the subject, Presbytery unanimously agrees to grant the prayer of said application, and do hereby constitute and form the above-mentioned inhabitants into a distinct congregation, to be hereafter known by the name of the congregation of Bridge Town." * * * As early as April 30th, 1792, at a meeting of the inhabitants of Bridge Town and its vicinity, a plan of union with the Presbyterian Congregation of Greenwich was drawn up and agreed upon, and presented to the latter congregation by a committee appointed for that purpose. But the plan not being approved by the Greenwich people, the idea of union was for the time relinquished. When, therefore, application was made to Presbytery to organize the inhabitants of Bridge Town into a church, it was with the intention of being separate from Greenwich in the arrangements for pastor. A plan of union for the two congregations was finally agreed upon, however,

and on November 14th, 1794, the Rev. William Clarkson, M. D., was ordained and installed in Greenwich Church as Pastor of the two congregations. Rev. Dr. Samuel Stanhope Smith, president of Princeton College, preached the sermon on this occasion. Dr. Clarkson first made his home on the parsonage farm, near Bowentown, and preached every Sabbath to both churches. After four years he moved to Bridge Town, and, being a graduate of medicine, began to practice the healing art in connection with the pastoral office. Differences of opinion arising in the congregation as to the expediency of combining the two professions, Dr. Clarkson resigned in 1801, having faithfully served the two congregations about seven years. The following facts concerning Dr. Clarkson have been gleaned from various sources. He was a very skillful physician, and had acquired an extensive and lucrative practice in New York. He married a Miss Floyd of Long Island. Soon after his marriage both husband and wife became impressed with the importance of religion, and became earnest Christians. Soon after his conversion Dr. Clarkson was licensed to preach the gospel, and was called to the Bridge Town and Greenwich charge, where he was ordained and installed November 14th, 1794. He was the father of four children, all of whom lived to adult age and, married well, and were greatly blessed of God. One of the daughters married the late John Crosby, Esq., of New York City, the father of the Rev. Dr. Howard Crosby. It is interesting in this connection to state that S. Beach Jones, son of the late Rev. Dr. Jones, married a daughter of Edward Crosby, brother of the late Dr. Howard Crosby. After leaving Bridge Town Dr. Clarkson became Pastor of a church in Savannah, Ga. He was later Pastor at John's Island, S. C. He died in 1812. He is described

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as a popular and excellent preacher, who read his carefully prepared sermons. His articulation was clear and distinct, and his voice pleasing. He was of medium height and of fine presence.

From 1801 till 1805 both churches were without a Pastor. In 1803 the Greenwich Congregation called the Rev. Alexander Boyd, but the Bridgeton people not concurring he did not become Pastor.

The Rev. Hezekiah Woodruff was also proposed in 1803 but the congregations again failed to unite. On July 4th, 1804, at a joint meeting, the Rev. Jonathan Freeman was called. At that time he was pastor at Newburgh, N. Y., but a native of this State. He was duly installed October 16th, 1805, in the Bridgeton church. He took up his residence at the parsonage, farm belonging to the Greenwich Church, which was situated about half way between the two meeting-houses, the dwelling-house being a good old fashioned frame-house on a by-road, south of the Bowentown main road. The farm lay immediately south of Mr. John Holmes' farm, whose ancient brick dwelling is on the high ground after you cross the railroad. Mr. Freeman lived in Greenwich till 1810, when he changed his place of residence to Bridgeton, as his predecessor, Dr. Clarkson, had done. He preached in Bridgeton in the morning and evening and at Greenwich in the afternoon. To this arrangement, which was naturally considered one-sided, the Greenwich congregation gave a reluctant consent. Mr. Freeman continued his pastorate till his death, November 17th, 1822, a period of seventeen years. He is still remembered by aged people who were his parishioners. They speak of him with love and veneration. He was tall and handsome, stout and well proportioned. He was always dignified and self-possessed. As a Pastor he was faithful and industrious,

a tender sympathizer and wise counselor. The venerable Dr. Enoch Fithian says of him: "His prayers were remarkable in language, matter, and manner, for their solemnity, impressiveness, and appropriateness; his sermons were prepared with care and read from manuscript. The same sermon, ordinarily, that was preached to one congregation on the morning of the Sabbath, was preached to the other in the afternoon. He delighted to dwell on the doctrines of the Church, which he received *ex animo*, as the doctrines of the Bible, and defended with a dogmatism which sometimes, perhaps, occasioned those who differed from him in their theology to cling with increased pertinacity to what he deemed their erroneous opinions. When speaking of the love of Christ, the sufficiency of the atonement, or expostulating with the impenitent, and in the administration of baptism and the Lord's Supper, he was more than most ministers, solemn, tender, and impressive."

While Pastor of the church he received the degree of "A. M." from Columbia College, and again in 1809 from the College of New Jersey.

He published two tracts on baptism, most valuable controversial treatises. He was also editor, for a time, of the *Christian Repertory*. Mr. Freeman's remains are sleeping in the Old Broad Street Cemetery, under the shadow of the edifice where he so long preached the Gospel. Probably due to the influence of Mr. Freeman was the bequest of Dr. Jonathan Elmer of \$1000 to the church, out of the interest of which ten dollars annually should be paid to the pastor for preaching a special sermon on the "Authority and Essential Doctrines of Christianity." This legacy, by the consent of its "overseer," Jonathan Elmer, in 1842 and 1844, was employed to pay a debt of the church; the trustees engaging to pay annually the interest on \$1000 for the uses named in the will.

A vacancy of two years followed Mr. Freeman's death, during which time several ministers supplied the pulpit at different times. One of these, the Rev. Thomas Biggs, was called to be Pastor, but declined. In the spring of 1824 the Rev. Brogan Hoff, then Pastor of a Dutch Reformed Church in Philadelphia, was called. Owing to the growing importance of the Bridgeton congregation the call was made by that church for the full services of the Pastor, without consulting the people of Greenwich. The latter were disappointed and displeased that Bridgeton had thus declared its independence without due regard, as they alleged, to the interests of Greenwich. Some prophesied that it would prove a death blow to the latter church. The result, however, showed the wisdom of the separation, for each church prospered the better and more happily for having the full services of a pastor. On June 10th, 1824, the Rev. Brogan Hoff was installed. His pastorate continued about nine years, and was terminated in April, 1833. There seems to have been a warm regard on the part of the people for the Pastor, who was a man of more than ordinary ability. His health was not strong and he was once released from all pastoral duties for six months. Mr. Robert B. Potter kindly furnishes these interesting facts. "Mr. Hoff was born at Harlingen, Somerset County, N. J., in 1794. He graduated at Queen's (Rutgers) College, N. J., in 1818. The same year he was licensed to preach by the Classis of New Brunswick, and became Pastor of a Dutch Reformed Church in Philadelphia. There he remained till 1824 when he was called to Bridgeton. After leaving Bridgeton in 1833 he went to the "Irish Settlement," in Northampton County, Pennsylvania, as an agent of the American Sunday-school Union. The congregation at that place being pleased with him, gave him a call, which he accepted, and was installed November

12th, 1833. He remained in the "Settlement" as Pastor of the Allen Township Presbyterian Church until the spring of 1835. From the "Settlement" he was called to the United Reformed Churches of Leeds and Kiskatani, near Catskill, N. Y. There he remained till 1842, when he removed to Germantown, N. Y. There he was Pastor till 1850. From that time until his death in 1869 he lived in Germantown without charge."

It was during the pastorate of Mr. Hoff in 1826 that the old Session-House was built, on the northeast corner of Commerce and Pearl Streets, the site given for a church edifice, and upon which the work of erection had actually begun just fifty years before. This Session-House was used for prayer-meetings, lectures, and Sabbath-school purposes till 1863. It was then removed to the present site of the beautiful chapel, corner North Pearl Street and Church Lane. It is now located on Mill Street, and is used as a tenement-house. The Rev. John Kennedy succeeded Mr. Hoff and was installed May 8th, 1834. His was the shortest of all the pastorates, terminating October 18th, 1838. Those who remember Mr. Kennedy speak well of him as a faithful and gifted scriptural preacher. He had qualities of heart and mind that left their impress on the church and community. But he was in some respects ill adapted to the work in Bridgeton. It was during Mr. Kennedy's pastorate that the project, often previously agitated, was carried out, namely, the building of a house of worship on the east side of the Cohansey. A site was chosen in the busiest and most central part of the town. It was purchased from the Rev. Henry Smalley, a well-known and prominent Baptist minister, whose residence occupied part of the lot. A parenthetical mention of Mr. Smalley may not be out of place at this point. He was born in 1765 in East Jersey,

graduated at Princeton College in 1786, was licensed to preach soon after, and November 8th, 1790, was ordained and made Pastor of the old Cohansey (Roadstown) Baptist Church. He died February 11th, 1839, in the seventy-fourth year of his age, having been Pastor nearly half a century of the one church. It was through Mr. Smalley's efforts that the First Baptist Church of Bridgeton was organized January 31st, 1828.

The records show that on January 1st, 1835, a meeting was held to decide the question of the new building. The congregation seemed unanimous in the decision to build at once, and liberal subscriptions were made. The corner-stone was laid, with appropriate ceremonies, May 13th, 1835. The building was originally fifty by sixty-five feet. After worshiping in the old Broad Street Church for forty one years the congregation dedicated the new edifice March 31st, 1836. "*The West Jersey Observer*" for March 26th, 1836, has this notice :—

"DEDICATION OF THE NEW CHURCH."

"We are requested to state that the new Presbyterian Church, Bridgeton, will be dedicated on Thursday next, March 31st, at half past ten o'clock in the morning. The Rev. Dr. Breckenridge, of Princeton, and Rev. D. B. Methune are expected to take part in the exercises; the meetings will continue for several days. A general invitation is given to all who may be disposed to attend."

Dr. John Breckenridge delivered the dedicatory sermon, and the protracted services were characterized by devout thanksgiving and enthusiasm. Mr. Kennedy occupied the pulpit of the new church but two years and a half. From Bridgeton he moved to St. Louis, Mo., from which time the Bridgeton people seem to have quite lost sight of him and his family.

After Mr. Kennedy's resignation, in 1838, the church was supplied for a year and a half by ministers of the Presbytery of Philadelphia, to which it was still attached. The Rev. Samuel Beach Jones was installed on the 9th of May, 1839. One of the most important events of this period was the organization of the Second Presbyterian Church, October 13th, 1838, by the Third Presbytery of Philadelphia, in connection with the New School Assembly. Their church building was dedicated November 7th, 1840. In September, 1850, the church united with the West Jersey Presbytery, thus coming into the Old School Assembly. With the organization of the Second Church, the First Church did not at first at all sympathize, for theological reasons then ardently agitated. It is gratifying, therefore, to note the rapid subsidence of the "*odium theologicum*," for the records show that there was liberal help extended by the members of the First Church towards the building of the house of worship of the other church. Such kindly and cordial feeling has now so long prevailed between the mother and her comely daughter that it is hard to believe that the traditions about antagonisms are not mythical. It is interesting to note in this connection that the Rev. H. H. Beadle, the faithful and beloved Pastor of the Second Church, has recently celebrated the Twenty-fifth Anniversary of his pastorate.

But to return to our history, Dr. Jones continued to be Pastor till May 21st, 1863, just twenty-four years. So fresh in the memory of many are the events of his honored and fruitful ministry that it is not necessary to recount them in detail. By universal consent Dr. Jones held the foremost place in the ministry of the southern part of this State. His learning, his eminent qualities of leadership, his social position, his charming manners,

his commanding presence, his resonant voice, his oratorical powers—these combined with simple and devout piety made his influence a power felt throughout the entire Presbyterian Church. He wielded a ready and trenchant pen, and was one of the ablest contributors to the Church reviews on all the stirring questions of the times. He was instrumental in organizing the Presbytery of West Jersey, which has done so much to extend Presbyterianism in this part of the State. As an evangelical preacher he had few peers. Logical, clear, doctrinal, he was also tender, pathetic, poetic. He built solidly in all his work as a Pastor. He trained the youth of the Church not only in the Bible, but also in the doctrines of the Church. Many still live to call him blessed, and the stamp of his majestic and sanctified personality rests on the church where he ministered and the community where he lived. He continued his residence in Bridgeton until his death, March 19th, 1883. He was buried in the old churchyard, where recently the body of his beloved wife has been laid beside him.

During the pastorate of Dr. Jones' meetings were held at different times to consider the expediency of building a Third Church, on the west side of the Cohansey. At a congregational meeting held January 20th, 1859, it was decided, by a vote of sixty-five to fifty-seven, to build a new church on the west side. A lot was purchased on the southwest corner of Franklin and Commerce Streets, but no further progress was made. This lot was subsequently disposed of, and that on which the present West Church stands secured.

On March 13th, 1861, at a congregational meeting, it was decided to enlarge the First Church edifice, a decision which postponed for several years the further agitation of the question of a West Side Church. The work

of enlargement was at once undertaken, and so vigorously was it pushed that on Sunday, November 24th, of the same year, the congregation occupied its larger and more beautiful edifice. On this occasion Dr. Jones preached an historical sermon of the greatest interest and value. It is the source of very deep regret that the manuscript of that sermon, so valuable a contribution to an authentic church history, is hopelessly lost. These improvements cost \$6478, and during their progress the congregation worshiped in the Old Broad Street Church.

One year and a half from this time Dr. Jones suddenly resigned his pastorate and severed his connection with the people among whom he had lovingly labored for twenty-four years. The causes leading to this honest and honorable decision of Dr. Jones are too painful to be rehearsed here. It is enough merely to say that Dr. Jones' Southern sympathies were too strong for a congregation warmly united in love and loyalty to the Union in the hour of its sorest distress. During Dr. Jones' pastorate, and largely through his influence, the West Jersey Academy was built, an institution which is still flourishing under the able principalship of Mr. Phœbus W. Lyon.

On May 12th, 1864, the Rev. Caspar R. Gregory became Pastor, and continued in the office till October 7th, 1873, nearly nine years and a half. He was an energetic and efficient Pastor, and earnest and evangelical preacher. Dr. Gregory's ministry was especially blessed in awakening the unconverted, and the church received large accessions during his pastorate. From Bridgeton Dr. Gregory was called to Lincoln University at Oxford, Pa., where he filled the chair of Sacred Rhetoric till his death, February 26th, 1882. He was buried in the pastor's lot in the old Broad Street Cemetery. The congregation

purchased the commodious parsonage on East Commerce Street, in March, 1864, paying \$5500 for it. It has since been enlarged and improved.

A most important event of Dr. Gregory's pastorate was the organization of the West Church in 1869. The congregation having so increased that there was no longer room for growth, and the interests of Presbyterianism demanding a church upon the west side of the Cohansey, one hundred and thirteen members of the First Church took letters of dismission March 15th, 1869, and on the next day they, together with four members from the Second Church, were organized into the West Presbyterian Church. It is worthy of being recorded, to the glory of God, that the division, prompted only by a sense of duty, was effected without the slightest ill feeling. The only pain was in the parting of some who had so long sat side by side in the dear old First Church. The West Church congregation worship in a modern and beautiful stone edifice on the northeast corner of West Commerce and Giles Street. Their lecture-room is well adapted to the uses of prayer-meetings and Sabbath-school, and the parsonage adjoining the church affords a handsome residence for their Pastor, the Rev. W. J. Bridges.

The Rev. J. Allen Maxwell, D. D., succeeded Dr. Gregory, and was installed May 7th, 1874. The relation continued till February 1st, 1881, nearly seven years. This pastorate was abundantly fruitful. Each year strengthened the tie uniting Pastor and people, and it was with deep mutual reluctance that the relationship was dissolved. Not only the church, but also the community, felt a loss in Dr. Maxwell's removal. He was a public-spirited citizen as well as an eloquent preacher and devoted Pastor. During his subsequent pastorates at

Titusville, Pa., and Danbury, Conn., he frequently returned to Bridgeton, where a warm welcome was always extended him in the homes of his former parishioners, and in the pulpit where he always loved to preach. The following minute, adopted by the Session when his death was announced, November 27th, 1890, is expressive of the loving regard in which he was held by the First Church: "The Session has learned with deep regret and unfeigned sorrow of the death of our late beloved Pastor, the Rev. J. Allen Maxwell, D. D., at his home in Danbury, Conn. At 12.45 o'clock Thanksgiving morning, November 27th, 1890, his pure spirit took its flight to abide forever in the heavenly home. We remember his indefatigable and faithful labors for the Master among us for a period of nearly seven years; his earnest and able preaching; his cheering words in our joys; his comforting assurances in our sorrows; his wise counsels, his genial smile, and his gentle and sweet disposition. We remember him as a public-spirited citizen, keenly alive to the best interests of our community, and zealous in the promotion of every good cause. We remember him as an example of Christian courtesy, remarkably judicious in method and amiable in temper. May the precious memory of his labors and virtues be an inspiration to us all, leading us to greater activity in the Master's service and to a higher and holier Christian life." (See minutes of Session, pages 185-186.) In 1880, during Dr. Maxwell's pastorate, the church was improved and refitted at a cost of over \$2700.

The Rev. Augustus Brodhead, D. D., succeeded Dr. Maxwell in the pastorate. He was installed May 4th, 1881, and continued his labors until his sudden death on August 29th, 1887. The funeral was held in the church on Friday, September 2d. An immense throng of be-

reaved and sorrowing parishioners and friends filled to overflowing the church, and followed the body to its last resting place in Broad Street Cemetery, where in other days of similar sorrow the bodies of Drs. Freeman, Jones, and Gregory had in turn been laid to rest.

A memorial service was held in the church Sunday evening, September 25th, at which an appropriate sermon was preached by the Rev. Hugh Smith Carpenter, of Brooklyn, N. Y., a lifelong and intimate friend of the deceased.

As a linguist, oriental scholar, missionary, pastor, and typical Christian man Dr. Brodhead wielded a great influence wherever his name was known. His character was like that of the beloved John, and he evinced the gentleness, sweetness, and tenderness of the Master Himself. His name is like precious ointment poured forth, and his influence can never perish. The Session, suddenly left without a head, entered on their minutes an expression of their sorrow and loss, in which they say: "In entering these facts the Session desires to record an expression of their great sorrow in being called to part with their beloved Pastor, who endeared himself to them, as well as to the whole church now mourning his loss, as a most devoted shepherd of the flock, an eminently godly and faithful minister of the gospel, and an humble Christian, of whom it may be said as of Stephen, "He was full of faith and of the Holy Ghost." (See minutes, pages 128, 129.) It was during the pastorate of Dr. Brodhead that our present handsome chapel was built at a cost of about \$9000. The corner-stone was laid August 8th, 1883, by Dr. Brodhead. The building was completed in March, 1884. The committee in charge of the work were R. M. Seeley, C. E. Mulford, C. R. Corey, Theodore E. Edwards, and P. K. Reeves.

It was also, owing to the missionary zeal of Dr. Brodhead, that the East Bridgeton Chapel was built by subscriptions from members of the three churches. Probably the last public official act of his life was the dedication of this beautiful chapel. It was just before he left home on the leave of absence, granted him by the congregation, who realized how worn down he was by his incessant and arduous labors. The work in East Bridgeton Chapel goes forward, though its sainted founder has passed to his reward, and no more fitting monument could be reared to his blessed memory than this chapel that echoes with the praise of those who worship there, some of whom have found it a gate of heaven to their souls.

The present Pastor was installed December 19th, 1887, having been called to this pastorate from the Twelfth Presbyterian Church of Baltimore, Md., where he had been pastor since his ordination to the ministry in May, 1880. He enters into a noble succession of Godly men, and all who have preceded him, "having served their generation by the will God, have fallen on sleep."

RULING ELDERS.

Thirty one persons have held the office of Ruling Elder in the First Church. The first recorded election is dated April, 1796. In explanation of this delay in electing elders the following record is found: "At a meeting held in the court-house, April 30th, 1792, a plan of union with the Presbyterian Congregation of Greenwich was drawn up and agreed to. The fourth article of said agreement provides "that for the present, and until otherwise agreed upon by the parties or approved by the Presbytery, there shall be but one set of church officers and one church Session for both churches. That the present officers of Greenwich Church shall, immedi-

ately after the union takes place, become officers and rulers of both churches ; but in filling up all future vacancies elections shall be held and officers chosen alternately at each church."

The Elders first chosen, in 1796, were Nathaniel Harris, Zechariah Lawrence, and John Lupton. Three others were elected in March, 1799, to wit, Jonathan Elmer, Ephraim Lummis, and Jeremiah Sayre. Beginning with these noble names an unbroken line has come down to our day, men illustrious for sterling character and devoted piety. Twenty have died in office, five have resigned to unite with other churches, and seven are still in active service in the church.

TRUSTEES.

Prior to the act of incorporation passed in 1802 the temporal affairs of the church were under the management of a committee, the original members of which were elected in 1791. These were Jonathan Elmer, Eli Elmer, David Potter, and James Giles. Under the act of incorporation of November 19th, 1802, the following Trustees were elected: Jeremiah Buck, John Moore White, David Bowen, Samuel M. Shute, and Stephen Miller. The present efficient Board is constituted of F. B. Minch, president ; H. W. Fithian, secretary ; R. M. Seeley, J. M. Laning, and Charles F. Dare. Too much cannot be said of the wise administration of the business men who have managed the material affairs of the church. Standing conspicuous in the community in commercial and professional circles, they have ever discharged faithfully the important trusts committed to them by the congregation. To their administrative ability as well as to the liberality of the people, is due the fact that no debt rests on the church and that all its obligations are most promptly met.

MUSIC.

The history of music in this church is worthy of special mention. Space allows only an outline of facts. The records of the Session refer to the subject of music as far back as the Eighteenth Century. Mr. Lot. Fithian is mentioned as chairman of the music committee. He was charged with the duty of leading the singing at the services; he sat in front of the congregation, and would rise after the minister gave out the hymn, announce the tune, and give the pitch. After Lot. Fithian, Thomas Woodruff and Ephraim Riley were successively leaders. About the year 1835, just before the building of the church on North Laurel Street, Paul Shaw conducted a singing class, which led to the organization of a choir under the leadership of Joseph Reeves. It is believed that this was the first choir organized in South Jersey. In 1839 a bass viol was introduced, played by Nathaniel Fish. This instrument is still of sweet and rich tone, and until recently was in the possession of Horace H. Shoemaker, of Bridgeton. Later a melodeon was introduced. In 1862 a pipe organ took the place of the melodeon. Its cost was \$700, considered a great expenditure in those days for such a purpose. This organ continued to do good service till 1873, when a grand Hook & Hastings organ was bought at a cost of \$3500. To this day this instrument has lost none of its richness, fullness, and sweetness of tone. Joseph Reeves continued to be the faithful and efficient chorister until 1861, when he was succeeded by Robert DuBois. For about twenty years the congregation enjoyed the invaluable services of Mr. DuBois, who fully maintained the high reputation of the choir, which has always given a laudable distinction to the First Church. Thomas R.

Janvier, the present leader, has all the qualities of taste, talent, and tact requisite in a good chorister. His indefatigable and most successful labors in elevating and developing the musical taste of our city, as conductor of the Musical Union, are too well known and appreciated to need mention here. After all that may be said of the leaders, the unbounded gratitude of the congregation is due to all the members of the choir who give so much time and labor gratuitously in this good work. Professor Presson Miller, the organist, has also borne a most important part in the artistic success of our music.

INGATHERINGS.

But in all the history of the First Church, nothing is so gratifying as the character and increase of its membership and the precious revivals of religion with which it has been visited. Organized with thirty six members one hundred years ago, thirteen hundred persons altogether have united with the church. The greatest increase in any year was in 1890, when sixty-nine were added. In 1843 fifty-six were received, the result of a mighty revival that moved the entire city. In 1859 there was an ingathering of fifty-four. After these the largest accessions were as follows :—

in 1830	30
1853	26
1854	31
1865	50
1867	39
1869	39
1876	26
1888	30
1889	29
1891	37

But beyond what these larger harvests show there has been continuous and steady increase, so that, with the exception of a solitary year, the membership has shown a net increase every year since the organization of the church. Did space permit, it would be a grateful task to outline some of the saintly lives that have given character and power to the First Church throughout its history. How fragrant the memories of such men as Jonathan Elmer, David Lupton, Ebenezer Seeley, Daniel P. Stratton, Uriah D. Woodruff, Johnson Reeves, Isaac Laning, Nathaniel Fish, Henry B. Lupton, John T. Nixon, Joseph Reeves, and a score of others whose names are household words among us. But the story of work done cannot be told in names, or facts, or figures. How inadequate all these to express the full significance of a church's life. Think of the meaning of more than one thousand souls born into the Kingdom of God! Think of their work and witness for our Lord Jesus Christ! Think of them as scattered throughout our land and the world; ministers of the gospel, teachers, Christian business men, lawyers, physicians, and laborers! Compute, if you can, their influence upon families, communities, states, and nations, upon the Christian and heathen world! To untold multitudes this church has been an eternal blessing. The sermons, prayers, exhortations, instructions, and example of Godly pastors, the consecrated and faithful labors of a truly apostolic line of ruling elders, the work of superintendents and teachers in Sabbath schools; these will continue and extend their influence to the latest generations. Standing in a spiritual ancestry so royal, how great the responsibility of the men and women and children of this Church to-day! With new loyalty and love to Jesus and the church which

he hath purchased with his blood, may we, beginning this new century, address ourselves to the great work that larger opportunities have laid to our hand, "being not slothful, but followers of them who through faith and patience inherit the promises."

"A sacred burden is this life ye bear,
Look on it, lift it, bear it solemnly ;
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

HISTORY OF THE SUNDAY-SCHOOLS
OF THE
FIRST PRESBYTERIAN CHURCH,
BRIDGETON, N. J.

BY JAMES J. REEVES, ESQ., SUPERINTENDENT.

THE early history of the Sunday-school of our church is of especial interest, as its birth in 1816 marks the origin of the first organized Sunday-school in Cumberland County. The first Sunday-school ever taught in this county, as we are informed by Judge Elmer in his authentic history, was held in the school building on Bank Street in this city, known as Harmony Academy. It was started and superintended by his honored father, General Ebenezer Elmer, one of the champions of the Bible cause and of every evangelical religious movement of that day, and an active member and officer of our Church. Strange, as it may seem, there was much opposition to the Sunday-school movement on the part of a large number of prominent religious men and others in the community, who looked upon the work as a desecration of the Lord's day, believing that it would seriously interfere with family and pastoral instruction.

Although most of the teachers and scholars were Presbyterians, it was for several years a Union School, unconnected with any denomination, probably until after

1825, for in that year, we are informed, the Methodists started a school for themselves in Commerce Street. From the best information to be obtained, the school was not held in the Bank Street Academy more than a half dozen times, but was removed first to the Old Presbyterian Church on Broad Street, where the sessions were held for several months, and thence to the old court-house which stood in the middle of Broad Street in front of where the present court-house now stands. While in the court-house the boys and girls were taught separately; the girls occupying the lower room—the court room proper—and the boys the upper or grand-jury room. During the opening and closing exercises, however, they would be united, the boys standing about the room for want of seats.

The first anniversary of this school was held September 8th, 1818, in the Old Presbyterian Church. Nearly two hundred children were present, together with a considerable number of the inhabitants of the town, and persons from neighboring villages, so that the house was filled. The exercises commenced at two o'clock. The annual report was read by Rev. Jonathan Freeman, Pastor of the church, and addresses were made by General Elmer and the Pastor. It is recorded that the children preserved excellent order during the exercises, which continued about two hours. From the report we learn that the school, under the system of regulations that then governed it, commenced on the first Sabbath of September, 1816. The number of children were from one hundred and seventy to two hundred; classes, sixteen, making an average of from ten to twelve scholars to each teacher. The whole school was under the superintendence of a first and two assistant directresses. With little variation the school had been opened

every Sabbath at eight o'clock in the morning, and continued two hours; then again in the afternoon at one, and closed at half-past two. The report goes on to say, "suffice it to state that great progress has been made [during the year]. One girl, about twelve years of age, committed sixty chapters of sixteen hundred and sixty-three verses; one hundred and ninety-six questions of catechism, and a great number of hymns. Some have committed thirty, some forty, and some fifty chapters in the Bible, and in the shorter and larger catechisms amounting to three hundred and three questions. One boy has committed and recited perfectly seven chapters of Matthew, twenty-one in John, fifteen of Romans, one of Corinthians, eight of Proverbs, sixty hymns, and all the larger catechisms."

Immediately following this account is a notice of a meeting of all denominations to be held at Rev. Mr. Freeman's, to form a Sunday-school Union for Cumberland County.

This meeting was held, and an account of it published September 28th, 1818. Rev. Ethan Osborn of Fairfield was appointed chairman, and Rev. Mr. Freeman, secretary. These two eminent ministers of the Word, and General Ebenezer Elmer were a trio of rare Sunday-school men, who, by their ability, zeal, and spiritual power, must have given an impetus to the great cause of Bible instruction, and to them and to the faithful corps of teachers under them, do we owe, in great measure, the sound religious character of this community. God be praised for such an ancestry. May we emulate their virtues, and being possessed of greater advantages and privileges, rise to a higher level of intellectual and spiritual attainment, for unto whom much is given, of them will much be required.

The Bridgeton Union School was held in the court-house until 1829, when it was removed to the old Session House which then stood at the northeast corner of East Commerce and Pearl Streets. General Elmer was succeeded as superintendent, or director, as the superintendent was then called, by Thomas Woodruff, father of the late Judge A. Woodruff, and an Elder of this church, who held the office from 1818 until his death in January, 1824. After the death of Mr. Woodruff, Levi Stratton and Samuel Eckel (the latter for a very brief period), conducted the school. Mr. Woodruff had charge of the boys in the grand-jury room. Mrs. Nancy Pierson superintended the girls' department in the court-room. In the spring of 1832, after the removal to the Session House, Judge L. Q. C. Elmer was chosen sole superintendent of the boys' department, and immediately thereupon classified the school, taking the Bible-classes, embracing pupils of both sexes, into the upper room, thus creating two distinct schools under separate superintendents. Judge Elmer continued the honored and faithful superintendent of one or other of the departments, principally of the advanced school, for many years, resigning in the early spring of 1864, when the old Session House of blessed memory was removed from the spot where it stood for thirty-five years to the site of our present chapel.

The primary school was successively under the management of Mrs. Pierson, Mrs. Jane Seeley, Miss Sarah Elmer (afterwards Mrs. Neal), sister of Judge Elmer, Mr. Levi Clafflin, Mr. Henry Freeman, and Mr. Uriah D. Woodruff, until about the time of its removal in 1864. At this time a branch school, which had been established in the Old Presbyterian Church, about the year 1855, by Hon. John T. Nixon, was discontinued, and all the

schools reorganized in the Session House with three departments, including an infant school, which was formed and placed under the control of Miss Julia Nichols, assisted by Miss Louisa Buck, now Mrs. Charles Reeve. Before the close of the first year, to wit, the 15th of January, 1865, Misses Nichols and Buck resigned—the former to fill a similar position in the Sunday-school of St. Andrew's Protestant Episcopal Church of our city, and Mrs. Jane B. Lee accepted the superintendency with Miss Maggie K. Elmer, now Mrs. Robert Porter, as assistant.

Mrs. Lee continued to hold the position until December, 1866, when she resigned to assume the charge of the infant school of the Second Presbyterian Church, of which she was then, and has ever since been, a member. Until this school was established there had been no infant department since about the year 1835, when a very interesting infant school was held in the old red custom-house, office of General Elmer, on the site of Mr. Jacob Daily's house, at or near the corner of East Commerce and Orange Streets. The first superintendent of this school was Miss Margaret L. Fithian, so long one of our most efficient teachers.

The intermediate or primary department was assigned to the present superintendent in February, 1864, who was then assisted by Mr. Robert M. Seeley, while the advanced classes were superintended by Judge John T. Nixon, assisted by Mr. Henry B. Lupton. The schools continued in these departments until 1872, when the removal of Judge Nixon to Trenton necessitated the union of the two larger schools in the main room of the Session House. The interests of Presbyterianism seeming to demand a third church on the west side of the river, in the spring of 1868, a new school, formed chiefly of the members of our school residing there, was organized in

connection with the West Church, leaving us with diminished ranks, which it required a long time to refill. Miss Maggie K. Elmer, superintendent of the infant department, being obliged to resign that she might take charge of the infant school of her own congregation, Miss Emily B. Fithian was elected her successor, with Miss Anna Fithian assistant. After the removal of Miss Fithian from our city, in the spring of 1875, her sister, Miss Anna, was elected superintendent, with Miss Martie Reeve assistant. Miss Anna Fithian continued in the faithful service of her calling until the spring of 1882, a period of nearly seven years, when, resigning, Miss Nancy P. Elmer accepted the position, which she has most efficiently held until the present time, being assisted during the period of her incumbency by Misses Martie Reeve, Minna Sturge, Hanna R. Beebe, Mary E. Minch, and Bertha Gahre. This school was held in the basement of the Session House from 1864 until the building of the new chapel in 1888.

On June 3d, 1883, the several schools met for the last time in the old Session House, and for several months thereafter the primary department held its sessions in the rear room of the Young Men's Christian Association, over Mr. Theis', now Mr. Francis Seeley's store, No. 93 East Commerce Street, while the main school, including the Bible-class, met in the church.

The first *public anniversary* of the combined schools was held February 12th, 1865, which date was afterwards changed to May, and subsequently to the second Sunday in June, which is now observed throughout the land as *Children's Day*. With the single exception of the year 1880, during which time the church was undergoing repairs, public anniversary exercises have been held in the church to the present time.

In 1866, during the absence of the present superintendent from the State, Mr. Franklin F. Westcott was elected his successor, with Mr. Joseph T. Brown assistant, which office the former held for a year and the latter until the establishment of the West Presbyterian Sunday-school in the old church on Broad Street, in April, 1868, since which time Henry B. Lupton, John M. Laning, and P. Kennedy Reeves have successively filled the office of assistant superintendent.

The *librarians* in Judge Nixon's department from 1864 to 1870 were, respectively, Charles B. Moore, Henry A. Jorden, and Howard W. Fithian. In the intermediate department, afterwards the main school, until 1872, William Harrison Woodruff and Robert G. Hann; from 1872 to 1874, C. Henry Seeley and W. Harrison Woodruff; from 1874 to 1881, C. H. Seeley and Jonathan Elmer, Jr.; from 1881 to 1882, C. H. Seeley and Thomas R. Janvier; from 1882 to 1884, Charles B. Moore and Thomas R. Janvier; from 1884 to 1887, Charles B. Moore and Henry A. Janvier; in 1887 and part of 1888 Henry A. Janvier and Frank T. Moore, and from 1888 to the present time, Henry A. Janvier and Hugh L. Reeves.

Cabinet organs were introduced into the adult and intermediate schools February 14th, 1864, and a melodeon into the infant school April 17th, 1870.

The *organists* of the schools in the order named have been, in the advanced school, William Wright, and in the intermediate department, Miss Sarah Fithian, Miss Sallie M. Dubois (now Mrs. Frank C. Brewer), Miss Bessie R. Reeves (now Mrs. Ed. M. Fithian) and Miss Mary F. Reeves. In the infant department Miss Anna Fithian, Miss Minna Sturge (now Mrs. Kelly), Miss Hannah R. Beebe, Miss Mary E. Minch, and Miss Bertha Gahre.

The *Music Book* in use at the time of the reorganiza-

tion was Bradbury's "Golden Chain," which was followed in November, 1865, by the "Golden Shower"; in 1868 and until 1874, the "Plymouth Sabbath-school collection"; from 1874 to 1878, "The Christian Songs"; from 1878 to 1881, "Bliss and Sankey's Gospel Hymns, No. 2"; from 1881 to 1884, "The Book of Praise"; from 1884 to 1888, "The Westminster Sunday-school Hymnal," supplemented in 1888, by the "Book of Gems," and since February, 1889, the "Laudes Domini for Sunday-schools." For many years prior to 1865, "Union Hymns," an admirable collection of Sabbath-school Hymnology, first published by the American Sunday-school Union in 1835, was in use in the school.

For many years prior to 1870, the "Union Question Book"—a publication of the American Sunday-school Union—formed the basis of instruction in the adult classes of the school, but on the 18th of September of that year, a new series of graded lesson-books on the life of Christ, known as the Mimpriss System, was introduced, and used with great acceptance, until the first Sabbath in 1873, when the "International Series of Sunday-school Lessons" was adopted. These have been in constant use ever since.

In the early days of the school, during the pastorate of the Rev. Jonathan Freeman, the revenues for the support of the organization then called "the Bridgeton Sunday-school Society," were raised by quarterly subscriptions and donations from different persons. Since then, the church has never failed to give at least partial support to the school, and in latter years has liberally sustained it. In 1874 the *envelope system* was introduced into the church, whereby the revenues of the school were increased at once from fifty to more than a hundred and fifty dollars per year.

Mrs. Sarah Buck Ogden, widow of Joseph Ogden, afterwards the wife of Henry Sheppard, and mother of Dr. Joseph Sheppard, was the first *treasurer* of the school, and held the office until September, 1819, when Sarah S. Elmer, afterwards Mrs. Dr. Neal, was elected and served until April, 1823. She was followed by David Lupton, brother of Miss Rhoda, and of our late Elder Henry B. Lupton, until 1828. Lemuel Dare next served for one year, Joseph Reeves for one year, James Barker, for one year, or until April, 1831, when David Lupton again served until 1835. Since that date the Sunday-school has had but three treasurers. Johnson Reeves was elected in April, 1835, and continued to act in that capacity until April, 1855, just twenty years. He was followed by Robert M. Seeley, who, after a faithful service of thirty-five years, resigned the office, and Edgar J. Riley, the present treasurer, was elected in his place.

The first record of an *adult Bible-class* connected with the school, composed exclusively of young ladies, is that taught by Mrs. Gregory, wife of the pastor, Rev. Caspar R. Gregory, D. D., in 1869. This was subsequently discontinued, and in 1875 Elder Isaac Laning took charge of a similar class, comprising a large number of ladies and gentlemen, which has been under his faithful instruction to the present time.

The *Assembly's Shorter Catechism*, unquestionably the most invaluable compendium of Christian doctrine for the young that has ever been penned, has been a text-book of the school from its organization to the present day. During a portion of the pastorates of Drs. Jones and Gregory, monthly catechetical examinations were held, the regular exercises of the schools being often wholly suspended for the purpose. It is sincerely hoped that the rising generations of our churches, for

centuries to come, may continue to receive the wholesome benefits that accompany or flow from the faithful study of this admirable summary of religious truth.

For many years prior to April 5th, 1874, a *monthly concert of prayer for Sunday-schools* was regularly observed, at which date this helpful meeting was merged into the Young People's Prayer Meeting, held weekly until September 10th, 1888, when the Young People's Society of Christian Endeavor was formally organized.

Throughout all the years of the school's history its contributions to missions and other benevolent objects have been liberal, while for many years past, two and sometimes three *Mission Bands*, having for their object the training of the young in mission work and general benevolence, have been maintained.

Teachers' Meetings, which, like the officers' schools of instruction during the Civil War, are invaluable aids to thoroughness and efficiency in work, have been maintained with immeasurable profit to the participants, under the leadership, in earlier days, of the teachers themselves, and during the last four years of our pastor, Rev. Sylvester W. Beach.

If now, the question of Pharoah to Jacob, "How old art thou"? were asked of us, a Sunday-school, we would be constrained to reply: "All the years of our pilgrimage are three score and fifteen." We have just rounded three-quarters of a century of Sunday school life—five years more than the allotted life of man. With all this weight of years the Lord has so satisfied our mouth with good things that our youth is renewed like the eagle's. It is the glory of the Church and its adjuncts, that they never grow old. Living in deeds, rather than in years, they maintain a perpetual youthfulness and a glorious immortality. Just as in his political capacity

the law ascribes to the king an absolute endless existence, and upon his death the people paradoxically cry, "The king is dead ! Long live the king !" so in the realm of religion ; church buildings may decay, church organizations be dissolved, and Sunday-schools disband, but the Church of the ever living God, unshaken as the eternal hills, abides forever !

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain !"

FEBRUARY 22d, 1892.

PASTORS.

NAME.	INSTALLED.
William Clarkson, M. D.	Nov. 14, 1794
Resigned October, 1801.	
Jonathan Freeman,	Oct. 16, 1805
Died November 17, 1822.	
Brogan Hoff	June 10, 1824
Resigned April, 1833.	
John Kennedy	May 8, 1834
Resigned October 18, 1838.	
Samuel Beach Jones, D. D.	May 9, 1839
Resigned May 21, 1863.	
Casper R. Gregory, Ph. D.	May 12, 1864
Resigned October 7, 1873.	
J. Allen Maxwell, D. D.	May 7, 1874
Resigned February 1, 1881.	
Augustus Brodhead, D. D.	May 4, 1881
Died August 29, 1887.	
Sylvester W. Beach	Dec. 19, 1887

RULING ELDERS.

NAME.	INSTALLED.
Nathaniel Harris	April, 1796
Died December 3, 1797.	
Zachariah Lawrence	" 1796
Died August, 1798.	
John Lupton	" 1796
Died February, 1803.	
Jonathan Elmer	March, 1799
Died September 3, 1807.	
Ephraim Lummis	" 1799
Dismissed to Deerfield March 26, 1801.	
Jeremiah Sayre	" 1799
Died November 29, 1811.	

NAME.	INSTALLED.
Francis G. Brewster	July 6, 1806
Dismissed to assist in organization of Second Church September 27, 1838.	
Edward Lummis	" 6, 1806
Died March 2, 1828.	
Stephen Miller	" 6, 1806
Died September 15, 1822.	
Enoch H. Moore	Oct. 18, 1818
Died May 6, 1846.	
Thomas Woodruff	" 18, 1818
Died January 24, 1824.	
David Lupton	" 18, 1818
Died February 22, 1837.	
Daniel P. Stratton	" 18, 1818
Resigned May 12, 1833.	
Ebenezer Seeley	" 18, 1818
Died November 30, 1840.	
Daniel Simkins	" 18, 1818
Died April 25, 1846.	
Levi Stratton	Nov. 30, 1834
Died 1838.	
Samuel Eckel	" 30, 1834
Resigned August 3, 1838.	
Uriah D. Woodruff	" 30, 1834
Died March 12, 1873.	
James Davis	July 10, 1842
Died January 1, 1855.	
Nathaniel Fish	" 10, 1842
Died March 9, 1886.	
Isaac Laning	" 10, 1842
Died March 13, 1866.	
Henry B. Lupton	" 10, 1842
Died February 25, 1885.	
Joseph Reeves	" 10, 1842
Died June 14, 1890.	
Alfred Holmes	April 26, 1868

NAME.	INSTALLED.
John T. Nixon	April 26, 1868
Died September 28, 1889.	
James J. Reeves	" 26, 1868
Isaac Laning, Jr.	Jan. 7, 1877
Edgar J. Riley	" 7, 1877
Theophilus Trenchard	" 7, 1877
P. Kennedy Reeves	Feb. 21, 1890
J. Ogden Burt	" 21, 1890

TRUSTEES.

Prior to the passage of the act of incorporation the temporal affairs of the church were under the management of the following committees, in the order named :—

1791, May. Jonathan Elmer, Eli Elmer, David Potter, James Giles.

1795, December 12. Jonathan Elmer, Ephraim Seeley, Ebenezer Elmer, John Moore White, Zachariah Lawrence.

1798, January 1. Jonathan Elmer, Isaac Fithian, Abraham Sayre, Enos Johnson, and Joshua Reeves.

1799, January 1. Ephraim Seeley, Enos Johnson, James Giles, John Mulford, and Isaac Fithian.

1800, January 1. Jonathan Elmer, Jeremiah Sayre, Jeremiah Bennett, Jr., Joseph Fanver, and Edward Lummis.

1801, January 1. David Bowen, Dr. Samuel M. Shute, Daniel Bishop, Edward Lummis, and Charles Woodruff.

1802, January 1. David Bowen, Noah Harris, George Burgin, Dayton Riley, and Ebenezer Seeley.

The following is a record of the election, service,

resignation, or death of the Trustees of the church under the act of incorporation :—

1802, November 19. Jeremiah Buck, John Moore White, David Bowen, Samuel M. Shute, and Stephen Miller.

1806, November 2. David Bowen, and John M. White resigned.

1807, March 5. Robert Hood and John Holmes elected.

1807, April 18. Richard Mulford elected in place of Robert Hood, deceased.

1810, April 14. Richard Mulford, Jeremiah Buck, and John Holmes resigned, and Daniel Elmer, Ephraim Riley, and John Harris were elected.

1811, April 13. John Harris having declined, David Woodruff was elected.

1816, January 2. Ephraim Riley, David Woodruff, Stephen Miller, and Samuel M. Shute resigned.

1816, March 16. Daniel Simkins, Ephraim Holmes, William Elmer, and Thomas Woodruff were elected.

1822, April 11. Daniel M. Woodruff elected in place of William Elmer, resigned.

1824, April 17. Nathan S. Stratton elected in place of Thomas Woodruff, deceased.

1828, April 18. Levi Stratton, elected in place of Daniel M. Woodruff, resigned.

1832, April 19. L. Q. C. Elmer and Francis G. Brewster elected in place of Ephraim Holmes and Daniel Elmer, resigned.

1833, May 4. Nathan L. Stratton, Levi Stratton, L. Q. C. Elmer, and Francis G. Brewster resigned, and William Elmer, John Holmes, Hugh R. Merseilles, and Daniel Elmer were elected in their places.

1836, June 5. Daniel Fithian, James B. Potter, and

Johnson Reeves were elected in place of William Elmer, deceased, and John Holmes and Hugh R. Merseilles, resigned.

1840, April 18. Elias P. Seeley and Samuel W. Seeley were elected in place of Daniel Elmer and Daniel Simkins, resigned.

1846, October 19. Jonathan Elmer was elected in place of Elias P. Seeley, deceased.

1859, January 20. James B. Potter resigned and David P. Elmer and Alexander L. Robeson were elected.

1860, July 19. Johnson Reeves, deceased.

1868, January 15. Robert M. Seeley, Edwin M. Ware, and Dr. William Elmer, Jr., were elected in place of Daniel Fithian and Samuel W. Seeley, resigned, and A. L. Robeson, deceased.

1869, September 16. John M. Laning, Charles S. Fithian, and W. E. Potter were elected in place of David P. Elmer, William Elmer, Jr., and Edwin M. Ware, resigned.

1877, January 15. W. Harrison Woodruff was elected in place of William E. Potter, resigned.

1885, January 19. F. B. Minch was elected in place of Jonathan Elmer, resigned.

1887, January 17. Howard W. Fithian was elected in place of Charles S. Fithian, resigned.

1888, January 16. Charles B. Moore was elected in place of W. H. Woodruff, resigned.

1891, January 16. Charles F. Dare was elected in place of Charles B. Moore, resigned.

PRESENT OFFICERS OF THE CHURCH.

Pastor,

REV. SYLVESTER W. BEACH, 220 E. Commerce Street.

Ruling Elders :

ALFRED HOLMES,	ISAAC LANING,
JAMES J. REEVES,	EDGAR J. RILEY,
THEOPHILUS TRENCHARD,	J. OGDEN BURT,
P. KENNEDY REEVES.	

Treasurer of Sessional and Benevolent Fund,
EDGAR J. RILEY.

Clerk of Session,
REV. S. W. BEACH.

NOTE.—This church has never had Deacons, the duties of such officers being performed by the Session.

Trustees,

FRANCIS B. MINCH,	JOHN M. LANING,
ROBERT M. SEELEY,	HOWARD W. FITHIAN,
CHARLES F. DARE.	

President and Treasurer,
FRANCIS B. MINCH.

Secretary,
HOWARD W. FITHIAN.

Committees :

Church Property and Pew-Renting,
JOHN M. LANING, CHARLES F. DARE.

<i>Chapel,</i>	<i>Parsonage,</i>
ROBERT M. SEELEY.	HOWARD W. FITHIAN.

Chorister,
THOMAS R. JANVIER.

Organist,
PROF. PRESSON MILLER.

Sexton,
LEWIS M. BOWEN, 68 Walnut Stre t.

Ushers,
HENRY A. JANVIER, HUGH L. REEVES,
SIDNEY E. BOWEN.

OFFICERS OF THE SABBATH-SCHOOL.

Superintendent.
JAMES J. REEVES, ESQ.

Assistant Superintendent,
P. KENNEDY REEVES.

Treasurer,
EDGAR J. RILEY.

Librarians,
HENRY A. JANVIER, HUGH L. REEVES.

Pianist,
MISS MARY F. REEVES.

Superintendent of Primary Department,
MISS NANCY P. ELMER.

Assistants and Organists,
MISS MARY E. MINCH, MISS BERTHA GAHRE.

CONCERNING THE PASTOR.

The Pastor's habit is to devote his mornings to study. The afternoons from three o'clock are given to pastoral visitation. Calls for *religious conversation* are never considered untimely, and the Pastor is *always* at the service of any who come on such errands. But under ordinary circumstances he finds it more convenient to see callers after half past twelve o'clock noon.

Cases of sickness, funerals, and other pastoral duties draw so heavily on the hours devoted to visitation that the Pastor finds it impossible to make social calls in the congregation as often as he would like or as some would expect. But the plan of work laid out includes a call on each family in the congregation at least once every year. The Pastor suggests, that in cases where it can be done, he be consulted before final arrangements for funerals are made. All hours are not equally convenient for a minister, though he is always ready, where occasion requires, to yield his preference. The people may greatly assist the Pastor in discharging his duties to the sick by promptly informing him of any cases where it is proper that he should call. Otherwise, whatever pains may be taken by a minister to do his duty in this regard, there will be instances of apparent neglect. Similar good service may be rendered in reporting absentees from the church services, new families moving into the city, or strangers in attendance.

In conclusion the Pastor would remind the congregation that he is ever ready to perform for any one of them whatever offices a friend or minister may render. He will welcome every opportunity of doing good.

THE SESSION.

The Session has control of the spiritual affairs of the church. It consists of the Pastor and Elders. Regular

meetings are held the first Tuesday evening of every month at the parsonage. Special meetings are held after preparatory services before each communion season. Candidates applying for membership in the church are welcome at any meeting of the Session. The Elders, not less than the Pastor, are deeply concerned for the welfare of the church, and are ever ready for any service which may be expected of them. They desire to have a personal acquaintance with every member of the congregation, and they ask the co-operation of all members in becoming better known. The Elders are interested in all cases of sickness or trouble, and are always glad to be called upon to render help by visits or in any other way needful.

THE TRUSTEES.

The Board of Trustees consists of five members elected by the congregation. They have charge of the church property and of the secular affairs of the church. All applications for the use of the church building or chapel or any other property of the congregation must be made to this Board. The Trustees render an account to the congregation annually of all receipts and disbursements, and of whatever else in the secular affairs of the church may need to be reported.

CHURCH SUPPORT.

The Board of Trustees has the duty of raising funds to meet the current expenses of the congregation, such as the salary of Pastor, chorister, organist, sexton; the heating, lighting, repairing, and improving church property, &c. In order to do this an adequate and regular income must be provided. The means of raising these funds adopted by our Board of Trustees is mainly through pew-rents. These are paid monthly through

envelopes. The pew-rents being low are not sufficient to meet all expenses, and, therefore, some pew-holders make a monthly contribution for church support in excess of the rating of their pews. The *undesignated* plate collection every Sabbath morning is also devoted to the uses of the Trustees. No collection is taken up at the evening services. It is important that every member should contribute by renting a pew or a sitting ; but our pews are always free to strangers and visitors, to whom a warm welcome is given at all services.

SYSTEMATIC BENEFICENCE.

The church contributes every Sabbath morning to all the Boards of the Presbyterian Church ; also to the Sabbath School, West Jersey Academy, Pearl Street Mission, and East Bridgeton Chapel ; envelopes are furnished by the Session for the purpose. Once a year members are asked to sign a card, placing opposite to each object above named the amount he or she is willing to give every Sabbath. This amount is placed in bulk in the envelopes and afterwards distributed by the Treasurer according to the preference of the contributor as indicated on the card. This plan combines many advantages. It secures systematic and proportionate giving according to the apostolic rule of I. Corinthians xvi. 2. It tends to promote universal giving, the weekly contributions ranging all the way from a few cents up to some dollars ; by this method the left hand doth not know what the right hand doeth, as only the Session, and generally only the Treasurer, is aware of the amount given by each. In cases where no designation is made by the contributor, the Session apply the amount to the General Fund, which is annually apportioned, according to their judgment, among the Boards. An offering is made on Communion Sabbaths for the

Sessional Fund, which is devoted to aiding the poor in our own congregation and paying presbyterial and synodical expenses.

CONCERNING THE OBJECTS.

The Boards of the Presbyterian Church are eight in number, and are all missionary agencies.

1. *The Board of Education*.—Its purpose is to render assistance to worthy students for the ministry. Nearly nine hundred were aided last year to the extent of about \$100 each. They are among the best students in all our colleges and seminaries. Income last year, \$93,730.

2. *The Board of Publication and Sabbath-school Work*. Its object is twofold. First, to supply our ministers, churches, and Sabbath-schools with the best Christian literature; and, secondly, to send Sabbath-school organizers into destitute portions of our country. The publication department pays its own way, and contributed over \$11,000 last year to the missionary department. Eleven hundred and thirty-nine Sabbath-schools were established last year by this Board. Into these schools were gathered thirty-eight thousand eight hundred and thirty-six scholars and four thousand five hundred and forty-two teachers. Income last year for Sabbath-school missionary work, \$87,508.

3. *The Board of Foreign Missions*.—Object: to send out missionaries into foreign lands. This includes the support of missionaries, teachers, physicians, and native laborers, the building of churches and schools, the preparing and publishing Christian literature in many languages, and the care of worn-out missionaries and their families. The work of this Board is carried on in twenty-six different missions with one hundred and one stations by three hundred and eighty-three ordained missionaries,

one hundred and ninety-three licentiates, three hundred and forty-eight women, nine hundred and forty-three native lay workers. The membership in foreign missionary churches numbers twenty-eight thousand seven hundred and ninety-four ; twenty-seven thousand three hundred and forty-eight scholars in day schools. Income last year, \$794,066 ; Women's Board, \$280,285.

4. *The Board of Home Missions*.—This board supports in whole or in part missionaries in feeble churches and destitute or pioneer fields in our own country. Seventeen hundred and one missionaries were under the care of this board last year. Seventeen thousand eight hundred and eighty-six members were added to home mission churches. A church was organized every other day in the year, and two Sunday-schools every day. One hundred thousand, seven hundred and seventy-eight members in home mission churches ; one hundred and sixty thousand one hundred and eleven children in Sabbath-schools. The average cost has been \$450 per missionary. Income, \$358,406 ; Women's societies, \$286,627.

5. *The Board of Freedmen*.—Object : mission work among the negroes of the South. Three hundred and sixteen missionaries (two hundred and fifty-two colored), two hundred and forty-five churches, sixteen thousand five hundred and two communicants, seventeen thousand seven hundred and eighty-two Sabbath-school scholars. Pupils in day schools, ten thousand one hundred and sixty-nine. Income, \$179,599.

6. *Church Erection*.—Object : erection of churches and manses, or aiding weak congregations in securing them. Two hundred and fifty churches aided. Income, \$126,473.

7. *Aid for Colleges*.—Object : establishing and foster-

ing young Presbyterian academies and colleges. Thirty-five institutions aided (twenty-six new). Income, \$41,900.

8. *The Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers*.—Object: to afford a small pension for worn-out ministerial veterans and their families. Six hundred and twenty-four aided. Income, \$154,245.

9. *The West Jersey Academy*.—This institution is under the care of the West Jersey Presbytery, and is doing a most important work of education, and is indirectly a help to all our churches. It needs funds, as it is not yet fully self-supporting.

10. *Pearl Street Mission*, under the care of the Trustees of the First Church. Mrs. M. S. Fithian is the president of the managers who carry on the many-sided work of this noble mission. Mr. John M. Laning is superintendent of the Sunday-school. No object is more worthy of the gifts of our people.

11. *East Bridgeton Chapel* is a mission enterprise in the extreme eastern section of the city. It was built and is supported by the united gifts of the three Presbyterian churches.

ORDER FOR THE BAPTISM OF INFANTS.

Our heavenly Father from the first revelation of his purpose of grace to sinful men made to our first mother in the garden, has always embraced the family, and not the individual alone, as the unit with which his covenant is made and by the multiplication of which his kingdom is composed. All his covenants with Adam, Noah, Abraham, and David include the children with their parents. In the "gospel" that was preached to Abraham four hundred and thirty years before the law, the Lord promised, "I will establish my covenant between me

and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." "And in thy seed shall all the nations of the earth be blessed." Genesis xvii. 7; xxii. 18.

This fundamental law of the kingdom is declared by the apostle Peter, in his great sermons on the day of Pentecost and immediately after, to remain in full force under the gospel dispensation: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii. 25.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39.

Hear also what the Lord Jesus says of the place which he has assigned to young children in his kingdom:—

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark x. 14-16.

And hear also how the apostles of our Lord, in every recorded case, baptized the households of those who professed faith in Christ: "The jailer called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and said, sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*. And they spake unto him the word of the Lord, and to all that were in his house, and the same hour of the night was baptized *he and all his straightway*." Acts xvi. 29-33. And we

are taught that they baptized the households of Stephenes, of Lydia, of Crispus, and of Cornelius.

Thus we see that our most merciful Redeemer, adapting the provisions of his grace to the constitution of our nature, has ordained that his visible Church shall be built up, not of isolated individuals but of families. Every child of believing parents is by his birth a citizen of God's kingdom and an heir of its privileges, subject to the condition of subsequent personal faith.

But the basis of church membership is the covenant of grace which Christ condescends to make with his people, of which covenant faith is the essential condition and baptism the visible sign ; and as infants cannot in their own persons exercise faith, their membership must in the first instance rest upon the faith of their parents until they come to an age intelligently and voluntarily to embrace and profess Christ themselves.

Therefore do you, the parents of this child, receive the blessed Redeemer for yourself and for your child, and do you accept anew the covenant of grace as offered to you and as embracing *him*? Do you unreservedly consecrate your child to the Lord's service, and do you in humble reliance upon the grace of Christ, which helpeth all our infirmities, promise to set your child a holy example ; to give *him* the nurture pertaining to a lamb of the flock ; to pray with *him* and for *him* ; to use in his behalf all scriptural means, and invoke upon *him* all spiritual blessings ; and to teach *him* to observe all things whatsoever the Lord hath commanded you. May the blessing of the God of the covenant, the God of Abraham, of Isaac and of Jacob, your father's God, whom we adore as Father, Son, and Holy Ghost, be with you and your seed forever. *Amen.*

(Here baptism is administered.)

The service closes with prayer.

RECEPTION OF CHURCH MEMBERS.

PRELIMINARY NOTE.—In order to membership in this church nothing is required but satisfactory evidence before the Session of the acceptance of gospel truth and the experience of God's grace, or proper letters of dismission from other evangelical churches.

Those who join a Presbyterian church should, however, be in substantial sympathy with its doctrines and order, and it is therefore earnestly recommended to all who become members of the church, that they seek to grow not only in grace but also in knowledge, for which purpose they will do well carefully to study the summary of Christian doctrine and duty contained in the shorter catechism of our Church.

ORDER FOR PUBLIC RECEPTION OF MEMBERS.

The Church of God is not of man's appointment. He who saw that it was "not good that the man should be alone," formed believers unto the Household of Faith, with ordinances and sacraments. Our Lord bade his disciples "confess" him "before men," and the Holy Ghost, through the Apostle Paul, declares that "if thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

You will now listen to a brief summary of our holy faith.

We believe in one God, Father, Son, and Holy Ghost, creator and ruler of all, infinitely perfect, and worthy of love, worship, and obedience.

We believe in one Saviour, Jesus, the Christ, God manifest in the flesh, who in his life fulfilled the law and by his death atoned for sin.

We believe in one Holy Spirit, who convinces of sin, renews the heart, and transforms the life.

We believe in one rule of doctrine and duty, the Holy Scriptures, the divinely inspired and infallible guide.

We believe in one condition of salvation, faith in the Lord Jesus Christ, manifest in Godly sorrow for sin and a Godly life.

We believe in one Church of God, embracing all who are united to Christ by saving faith and divine grace.

We believe in one day of judgment for all mankind, with its eternal awards, according to the deeds done in the body.

Confessing this as your faith, you are now to enter into formal covenant with God and this church.

TO THOSE BAPTIZED IN INFANCY.

You having been baptized in infancy are now to come into *full communion* with the church whose external privileges you have already enjoyed. By your voluntary choice of Christ and by your saving faith in him you are now, we trust, no longer heirs merely of covenant privileges, but of salvation also. The vows and obligations assumed in your behalf in baptism you do now ratify and confirm. With your own hand you subscribe unto the Lord, set your seal to the covenant with God, and declare "I am the Lord's."

TO THOSE NOT HITHERTO BAPTIZED.

You who have not hitherto enjoyed even this outward membership in the Church of God, now formally separate yourselves from the world that you may take your place as "fellow citizens with the saints and of the household of God." Let your baptism this day be indeed the "putting away of the filth of the flesh," and the "putting on" of "the Lord Jesus Christ."

(Here baptism is administered.)

And now, beloved, renouncing the world, the flesh, and the devil, you take God, the Father, to be your God, Jesus Christ to be your Saviour, and the Holy Spirit to be your Sanctifier.

You take the word of God as your rule of faith and practice, and the people of God to be your people, and you give yourself, soul and body, time and talents, powers and possessions, to the service of the Lord. And you do this intelligently, deliberately, sincerely, unreservedly, freely, and forever.

ADDRESS TO THOSE RECEIVED BY LETTER.

(Who stand up at their respective seats.)

Having already confessed Christ, you to-day renew your covenant with God and transfer your relation to this church. May God give you grace to honor him, and to promote the spread of the gospel, the peace of the church, and the salvation of souls.

(Church members here rise.)

We, the officers and members of this church, do now affectionately welcome you all to membership and fellowship in this Christian household. We humbly pray for divine help, that we may together seek the present and eternal welfare of our fellow disciples and "do good unto all men, especially unto them who are of the household of faith."

And now, may the God of peace, that brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

MISSIONARY AND OTHER ORGANIZATIONS.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

President, MRS. HENRY REEVES.

Vice-Presidents :

MISS N. P. ELMER AND MRS. S. W. BEACH.

Secretary, MISS S. M. RILEY.

Treasurers :

Home Missions, MISS MARY F. JANVIER ;

Foreign Missions, MRS. HENRY GRAHAM.

Regular meetings are held the first Wednesday afternoon of each month, at 3.30 o'clock, in the Chapel.

SEWING SOCIETY.

President, MRS. S. W. BEACH.

Vice-Presidents :

MISS M. F. JANVIER AND MISS A. ABIA FITHIAN.

Secretary, MISS LIZZIE M. FITHIAN.

Treasurer, MISS N. P. ELMER.

Managers :

MISS RHODA LUPTON,

MISS ELEANOR FITHIAN,

MISS MARTHA GARRISON,

MISS HENRIETTA RAY,

MRS. ROBERT MORE,

MRS. LAURA GAHRE,

MRS. JOHN M. LANING,

MRS. GEORGE H. OGDEN.

Regular meetings are held fortnightly, on Thursday afternoon, at the Parsonage. A box of clothing is sent every year to the family of some home missionary. All the women of the church are earnestly invited to aid in this good work.

GOLDEN CIRCLE MISSION BAND.

President, MISS CLARA P. FITHIAN.

Vice-President,

Secretary and Treasurer, MISS H. D. R. REEVES.

Regular meetings are held the first Tuesday evening of the month, at the homes of the members.

THE STANDARD BEARERS.

A mission band organized May, 1885, by Miss Jennie D. Fithian.

President, CHARLES MAIERS.

Secretary, HARRY BURT.

Treasurer, MISS MARY F. REEVES.

Meetings are held fortnightly at 40 North Pearl Street.

THE GLEANERS.

President, MISS ESTHER K. LANING.

Vice-President, MISS KATIE LANING.

Secretary, MISS KATIE MULFORD.

Treasurer, MISS A. ABIA FITHIAN.

Meetings held on alternate Tuesday afternoons, at the homes of members.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

President, CHARLES P. COREY.

Vice-President, MISS JULIA F. ELMER.

Secretary, FRANK M. PORCH.

Treasurer, MISS MARY R. WARE.

Regular meetings are held every Monday evening, at 8 o'clock. Business is transacted after the devotional exercises of the fourth Monday in every month.

Consecration meeting the first Monday of every month.

JUNIOR ENDEAVOR.

President, MISS MARY F. REEVES.

Vice-President, MISS HARRIET D. R. REEVES.

Secretary, MISS MAMIE SHARP.

Organist and Treasurer, BERTHA GAHRE.

Meetings held every Tuesday afternoon, at four o'clock, at the Chapel.

CHURCH ROLL.

c Indicates "Communicant."

p Indicates "Pew-holder," but not communicant.

Members whose names are intentionally omitted from the published roll are to be found on a reserve list kept by the Session. (See Book of Discipline, 49.)

- c* Abigail Allen 152 North Laurel Street.
- c* Oscar Francis Anderson . . 154 West Commerce Street.
- c* Hannah W. Applegate . . . 63 North Laurel Street.
- c* Jedediah Taylor Applegate. 74 East Commerce Street.
- c* Lillie G. Arthur 15 Elmer Street.
- c* Alice Sharp Archer 262 Bank Street.
- c* William B. Archer 262 Bank Street.
- c* Amy R. Avis 31 New Street.
- c* Walter F. Ayres 77 Church Street.
- c* Emma Ayres 77 Church Street.
- c* Lydia Ayres 51 Walnut Street.
- c* Edmund T. Bateman 5½ Grant Street.
- c* Wilhelmina L. Bateman . . . 5½ Grant Street.
- c* Adolph E. Bauer 98 East Commerce Street.
- c* Eleanor T. O. Beach 220 East Commerce Street.
- p* William B. Beebe 144 West Commerce Street.
- c* Mrs. Hanna Reeve Beebe . 144 West Commerce Street.
- c* Miss Hanna Reeve Beebe . 144 West Commerce Street.
- c* Samuel V. Benson 185 Irving Avenue.
- c* Emeline Benson 185 Irving Avenue.
- c* Edith Russell Bond Ivy Hall.
- c* Louis M. Bowen 68 Walnut Street.
- c* Jane E. Bowen 68 Walnut Street.
- c* Carolyn B. Bowen 68 Walnut Street.
- c* Hannah M. E. Bowen 195 East Commerce Street.

- c* Sydney E. Bowen 195 East Commerce Street.
c William B. Brewer 56 Lake Street.
c Mary A. Brewer 56 Lake Street.
c Mabel Augusta Brown Ivy Hall.
p Jennie Brown Ivy Hall.
c Robert J. Buck West Commerce Street.
c Sidney Buck West Commerce Street.
p Chester J. Buck 163 West Commerce Street.
c Elizabeth DuBois Buck 163 West Commerce Street.
c Frederick H. Burgess 104 West Commerce Street.
c Mary J. Burgess 104 West Commerce Street.
p Charles D. Burroughs 128 East Avenue.
c J. Ogden Burt 44 North Giles Street.
c Ida Bateman Burt 44 North Giles Street.
c Fanny H. Cheesman 507 East Commerce Street.
c Hiram H. Clark 41 Irving Avenue.
c Josephine Clark 230 North Laurel Street.
c Joseph Gibson Compton 265 Cohansey Street.
c Thomas M. Conover 184 Walnut Street.
c Mary W. Conover 184 Walnut Street.
c Orestes Cook Shiloh Turnpike.
 Abbie V. Cook Shiloh Turnpike.
c Sarah Jane Corey 83 Walnut Street.
c Clement R. Corey 83 Walnut Street.
c Mary W. Corey 98 Marion Street.
c Lulu May W. Corey 98 Marion Street.
c Charles P. Corey 98 Marion Street.
c Katherine M. Corey 98 Marion Street.
p Charles F. Cox 194 Atlantic Street.
 Chrissy Coombs Cox 194 Atlantic Street.
c Maria I. Cunningham 79 Cedar Street.
c Charles F. Dare 83 Cedar Street.
c Mary Borden Dare 83 Cedar Street.
c Elizabeth Jorden Dare 83 Cedar Street.

- c* Charles Wilfred Dare . . . 83 Cedar Street.
p Charles H. Dare, M. D. . . 31 East Commerce Street.
c Anna Mary Dare 31 East Commerce Street.
c Rachel Davis 364 North Laurel Street.
c Isabel Davis 364 North Laurel Street.
c Rachel M. Davis 364 North Laurel Street.
c George Whitefield Davis . 364 North Laurel Street.
p Helen L. Douglas 47 East Commerce Street.
p George E. Douglas 47 East Commerce Street.
c John Downing 28 East Avenue.
c Emma L. Downing 28 East Avenue.
c Jessie Downing 28 East Avenue.
c Mary H. Du Bois 50 East Avenue.
c Robert Du Bois 50 East Avenue.
c Ruth R. Du Bois 50 East Avenue.
c Jeremiah Du Bois 69 East Avenue.
c Maggie D. Du Bois 69 East Avenue.
c Clara M. R. Du Bois . . . 30 Giles Street.
c Frances Marion Du Bois . . 123 North Laurel Street.
c Prudence Du Bois 123 North Laurel Street.
c Linda Du Bois 195 North Pearl Street.
c Harriet Amelia Dunham . . 101 North Pearl Street.
c Theodore E. Edwards . . . 478 Irving Avenue.
c Marie L. Edwards 478 Irving Avenue.
c Benjamin Franklin Elbirn . 59 Cedar Street.
c Lydia Elbirn 59 Cedar Street.
c Hannah D. Elbirn 30 Bank Street.
p Jonathan Elmer 297 East Commerce Street.
c Nancy P. Elmer 297 East Commerce Street.
c Caroline Elmer 169 East Commerce Street.
c Margaret H. Elmer 230 East Commerce Street.
p W. Reed Elmer 230 East Commerce Street.
c Julia Frame Elmer 230 East Commerce Street.
c Mary Belle Elmer 230 East Commerce Street.

- c* Maria Ray Elmer 97 North Laurel Street.
c Edmund Francis Elmer . . 97 North Laurel Street.
p Charles R. Elmer Myrtle Wood.
c Jeanette Trenchard Elmer . Myrtle Wood.
p Jonathan Elmer, Jr. 440 East Commerce Street.
c Henrietta Du Bois Elmer . 440 East Commerce Street.
c Mary J. Elwell 111 Broad Street.
c Mary A. Elwell 111 Broad Street.
c Charles Kates Emerson . . 396 North Laurel Street.
c Charles S. Fithian 313 East Commerce Street.
c Harriet Reeves Fithian . . 313 East Commerce Street.
c Jennie Davis Fithian . . . 313 East Commerce Street.
c Alexander Robeson Fithian 313 East Commerce Street.
c William Shannon Fithian . 26 East Avenue.
c Margaret Lambert Fithian . 26 East Avenue.
c Sallie O. Fithian 26 East Avenue.
c Francis Reeves Fithian . . 303 East Commerce Street.
c Mary Hill Fithian 303 East Commerce Street.
c Mary R. Fithian 23 Pine Street.
c A. Abia Fithian 23 Pine Street.
c Martha R. Fithian 23 Pine Street.
c Howard W. Fithian 23 Bank Street.
c Jennie A. Hosford Fithian . 23 Bank Street.
c Eleanor M. Fithian 37 Washington Street.
c Margaret L. Fithian 23 Pine Street.
c Mary S. Fithian 141 East Commerce Street.
c Mary Harris Fithian 141 East Commerce Street.
c Sarah Fithian 141 East Commerce Street.
c Emily Buck Fithian 141 East Commerce Street.
c Elizabeth McLaen Fithian . 141 East Commerce Street.
c Annie Fithian 141 East Commerce Street.
c Clara Pierson Fithian . . . 141 East Commerce Street.
c Tamson Fish 286 East Commerce Street.
c Sallie Flowers 205 Broad Street.

- c* Joanna Frampus 56 Orange Street.
c Margaret Fries 97 North Laurel Street.
c Laura Silvers Gahre 117 Bank Street.
c Bertha Gahre 117 Bank Street.
c Martha Garrison 112 Bank Street.
c Joseph Garton 124 North Pearl Street.
c Elizabeth Garton 124 North Pearl Street.
c Sarah Elizabeth Garton . . . 124 North Pearl Street.
c Fernanda Gersdoff 78 Elmer Street.
c Margaret Gersdoff 78 Elmer Street.
c Matilda Gersdoff 78 Elmer Street.
c Joseph Gibson 119 North Laurel Street.
c Elizabeth O. Gibson 119 North Laurel Street.
c Edla Riley Gibson 119 North Laurel Street.
c Mary Heath Gibson 119 North Laurel Street.
c Anna Seeley Gibson 119 North Laurel Street.
p Henry Graham 237 East Commerce Street.
c Ida Graham 237 East Commerce Street.
p Charles G. Hampton 93 North Laurel Street.
p Mary Ann Hampton 93 North Laurel Street.
c Mary Wescott Hampton 93 North Laurel Street.
c Albert Lesley Hann 217 North Laurel Street.
c Harriet N. Hann 217 North Laurel Street.
c Samuel Harley 92 North Laurel Street.
p John B. Hart 108 Oak Street.
p Mrs. J. B. Hart 108 Oak Street.
c Nathan L. Henderson 44 Mount Vernon Street.
c Elizabeth Hetzell 79 North Laurel Street.
c Ida J. Hipple 56 Lake Street.
c Emily Hoff 27 Washington Street.
c Carrie A. Hoff 27 Washington Street.
p Edmund Hoffman 79 East Avenue.
c Jennie Du Bois Hoffman 69 East Avenue.
c Alfred Holmes Lower Hopewell.

- c* Cornelia L. Holmes . . . Lower Hopewell.
c Sarah B. Holmes . . . Lower Hopewell.
c Elizabeth Holmes . . . Lower Hopewell.
p W. Francis Hort . . . 91 East Avenue.
c Harriet Lee Hort . . . 91 East Avenue.
c Catherine C. Hort . . . 91 East Avenue.
c Evelyn Supplee Hort . . . 91 East Avenue.
c Francis S. Hort . . . 91 East Avenue.
c Agnes Howard . . . 207 West Commerce Street.
c Mary E. Janvier . . . 219 East Commerce Street.
c Mary F. Janvier . . . 219 East Commerce Street.
c Mary Fries Janvier . . . 219 East Commerce Street.
c Mattie R. Janvier . . . 219 East Commerce Street.
p Thomas R. Janvier . . . 85 Cedar Street.
c Harriet Du Bois Janvier . . . 85 Cedar Street.
p Henry Archer Janvier . . . 219 East Commerce Street.
p Henry A. Jorden . . . 29 East Avenue.
c Mary Morrell Jordan . . . 29 East Avenue.
c Annie Kampf . . . 181 Broad Street.
c Catharine Kaufmann . . . 63 Washington Street.
c Emma Garton Lambert . . . 122 North Pearl Street.
c Anna Maria Lang . . . 87 Bank Street.
c John M. Laning . . . 206 North Pearl Street.
c Clara K. Laning . . . 206 North Pearl Street.
c John Miller Laning, Jr. . . . 206 North Pearl Street.
c Alice Laning . . . 206 North Pearl Street.
c Esther Knerr Laning . . . 206 North Pearl Street.
c Isaac Laning . . . 177 Irving Avenue.
c Hannah Laning . . . 177 Irving Avenue.
c Emily Laning . . . 177 Irving Avenue.
c Katie Laning . . . 177 Irving Avenue.
c George Henry Laning . . . 177 Irving Avenue.
c Henry Lupton Laning . . . 220 Irving Avenue.
c Agnes Laning . . . 220 Irving Avenue.

- c* Edwin Ruthven Laning . . . 220 Irving Avenue.
p Henry Leake 45 Cedar Street.
c Mary Young Leake 45 Cedar Street.
c Mary A Le Chien 402 South Pine Street.
c Ora Le Chien 402 South Pine Street.
c Emily Geneva Loper 257 North Pearl Street.
c Serena Madeira Loper 257 North Pearl Street.
c Rhoda Lupton 160 West Commerce Street.
c Mary Lupton 160 West Commerce Street.
c Elizabeth Leslie Lupton . . . 160 West Commerce Street.
c Cornelia Lupton 31 Franklin Street.
c Arrabella S. Lupton 105 Atlantic Street.
p Charles P. McGear 123 North Pearl Street.
c Ellen E. M. McGear 123 North Pearl Street.
c Ann McGill 157 Church Street.
p John R. McPherson 78 Bank Street.
c Jennie D. McPherson 78 Bank Street.
c Bell Ware Maguire 86 West Commerce Street.
c Rena B. Maxwell Ivy Hall.
c Grace May Maxwell Ivy Hall.
c Mabel Maxwell Ivy Hall.
c Louisa Mary Mayerlin 25 North Pearl Street.
c Ruth H. Mayhew 18 Parker Street.
c William Mercer 82 Cedar Street.
c Jane Mercer 82 Cedar Street.
c Christina Mary Mercer 82 Cedar Street.
c Maggie Hume Mercer 82 Cedar Street.
c Thomas Mercer 82 Cedar Street.
c John Leonard Meyer Church Lane.
c Mary E. Mick 105 North Pearl Street.
c Francis B. Minch 201 West Commerce Street.
c Elizabeth Minch 201 West Commerce Street.
c Mary E. Minch 201 West Commerce Street.
c Bloomfield Minch 175 West Commerce Street.

- c* Mary E Rabeau Minch . . . 175 West Commerce Street.
p Joseph S. Miner 194 North Pearl Street.
c Elizabeth E. Miner 194 North Pearl Street.
c Henrietta D. Miner 194 North Pearl Street.
c Charles Elmer Miner 194 North Pearl Street.
c Maria B. Moore 47 Washington Street.
c Samuel F. Moore 55 West Commerce Street.
p Edmund S. Moore 37 Church Street.
p Mrs. Alice Moore 37 Church Street.
c Robert More, Jr. 214 North Pearl Street.
c Ada B. More 214 North Pearl Street.
c Richard M. More 212 North Pearl Street.
c Mariana Uhlinger More . . . 212 North Pearl Street.
c Lizzie C. More 87 Bank Street.
c Colliston Morton 280 North Laurel Street.
c James Moss 109 Walnut Street.
c Keturah Moss 109 Walnut Street.
c Mary R. Moss 52 Pine Street.
c Charles E. Mulford 40 Pine Street.
c Elizabeth Miller Mulford . . 40 Pine Street.
c Francis Howard Mulford . . 40 Pine Street.
c Emma Laning Mulford . . . 40 Pine Street.
c Matilda Mulford 209 East Commerce Street.
c Anna R. Mulford 109 Bank Street.
c Katie H. Mulford 109 Bank Street.
c Lillian Bell Ware Mulford . 86 West Commerce Street.
c Anna Nicholson 217 East Commerce Street.
c Mary Teresa Stratton Ogden 45 Church Street.
c Nathaniel Bennett Ogden . 24 Franklin Street.
p George H. Ogden 182 West Commerce Street.
c Lida J. Ogden 182 West Commerce Street.
c Julia Holmes Padgett . . . Lower Hopewell.
c Ada Page 313 East Commerce Street.
c Helen Roberts Parvin . . . 136 East Avenue.

- c* Emily Walker Parvin . . . 136 East Avenue.
c Lyllas Wickes Parvin . . . 136 East Avenue.
p George W. Parvin . . . 66 Irving Avenue.
c Serena D. Parvin . . . 66 Irving Avenue.
c Mary O. Parvin . . . 44 Elmer Street.
c John F. Perry . . . 261 North Pearl Street.
c Clara Laning Perry . . . 261 North Pearl Street.
c Mabel Augustine Pierce . . 22 Orange Street.
c Nettie Pierce . . . Burlington Avenue, near
Commerce Street.
c Carrie T. Pierce . . . Burlington Avenue, near
Commerce Street.
c Lorenzo M. Pierce . . . Burlington Avenue, near
Commerce Street.
c Elizabeth Pierson . . . 501 East Commerce Street
c Charles H. Pierson . . . 501 East Commerce Street.
c Mary R. Barker Pierson . . 501 East Commerce Street.
c Frank M. Porch, . . . 46 North Giles Street.
c Sadie D. Porch . . . 46 North Giles Street.
p J. Barron Potter, M. D. . . "Indian Fields."
c Samuel Rammell . . . 49 Cohansey Street.
c Naomi Rammell . . . 49 Cohansey Street.
c Henrietta Ray . . . 97 North Laurel Street.
c Ellen Reeve . . . 63 North Laurel Street.
c James J. Reeves, . . . 25 North Pearl Street.
c Mary Butler Reeves . . . 25 North Pearl Street.
c Harriet Denison Read
Reeves . . . 25 North Pearl Street.
c Hugh Laing Reeves . . . 25 North Pearl Street.
c Bertha Butler Reeves . . . 25 North Pearl Street.
c Elizabeth H. Reeves . . . 40 North Pearl Street.
c Mary F. Reeves . . . 40 North Pearl Street.
c Sarah Kennedy Reeves . . 37 North Giles Street.
c Annie R. Reeves . . . 37 North Giles Street

- c* P. Kennedy Reeves 50 East Avenue.
c Hannah Trenchard Reeves, 50 East Avenue.
c Charles F. Reeves 54 Lake Street.
c Clara Elizabeth Reeves . . 54 Lake Street.
c Alfred E. Richman Buckshutem Road
c Eliza D. Richman 195 North Pearl Street.
c Abbie H. Riley 12 Franklin Street.
c Angeline Riley 12 Franklin Street.
c Mary Ann Riley 12 Franklin Street.
c Phœbe Elmer Riley 12 Franklin Street.
c Sarah M. Riley 12 Franklin Street.
c Edgar J. Riley 35 Washington Street.
c Nellie Danenhower Riley . 36 Washington Street.
c Hannah More Riley 68 Walnut Street.
c Mary E. Riley Buckshutem Road.
c Frank Crossly Riler 78 South Pearl Street.
c John Lewden Robeson . . . 261 East Commerce Street.
c Anna Mary Robeson 261 East Commerce Street.
c James Rodman 64 Orange Street.
c Bently W. Rogers 184 Irving Avenue.
c Emily Rogers 184 Irving Avenue.
c Wesley Lestourgeon Rogers 184 Irving Avenue.
c Charles B. Rynick 101 North Laurel Street.
c Emma B. Rynick 101 North Laurel Street.
c Elias Sayre Deerfield Pike.
c Josiah Sayre Deerfield Pike.
c Ruth Clark Sayre 340 North Laurel Street.
c Emily Sayre 340 North Laurel Street.
p Harry W. Scull 43 Church Street.
c Samuel Ward Seeley 41 North Pearl Street.
c Henrietta Potter Seeley . . 41 North Pearl Street.
c Charles Henry Seeley . . . 41 North Pearl Street.
c Elizabeth Moore Seeley . . 41 North Pearl Street.
c Robert M. Seeley 101 North Pearl Street.

- c* Matilda D. Seeley 101 North Pearl Street.
c Clara H. Seeley 101 North Pearl Street.
c Eva D. Seeley 40 North Laurel Street.
c Henry J. Seibert 303 North Laurel Street.
c Kate Seibert 303 North Laurel Street.
c Abbie G. Sharp North Pearl Street.
p Daniel Sharp 43 Church Street.
c Elizabeth Shull 225 East Commerce Street.
c Mamie Compton Sharp . . 43 Church Street.
c Martha J. Smiley 80 Elmer Street.
c Jennie E. Smiley 80 Elmer Street.
c Ruth Smith 173 North Pearl Street.
c Daniel E. Smith 95 Walnut Street.
c Anna M. Corey Smith . . 95 Walnut Street.
c Oberlin Smith Lochwold.
c Frederick F. Smith 141 East Commerce Street.
c J. Brainerd Snyder 56 Lake Street.
c Adelia L. Snyder 56 Lake Street.
c Gertrude Olive Stanley . . 67 South Pine Street.
c Jacob G. Streets, M. D. . . 188 East Commerce Street.
c Harriet N. B. Streets . . . 188 East Commerce Street.
c Preston Stratton 34 Washington Street.
c Laeta Stratton 34 Washington Street.
c Eleanor Stratton 151 East Commerce Street.
c Gottlieb Stohrer 513 East Commerce Street.
c Elizabeth Tice 201 West Commerce Street.
c Theophilus Trenchard . . 37 Church Street.
c Carrie B. Trenchard . . . 37 Church Street.
c John Trenchard 37 Church Street.
c Ida Mayhew Trenchard . . 37 Church Street.
p William B. Trenchard . . . 24 Church Street.
c Anna Maria Trenchard . . 24 Church Street.
p Thomas W. Trenchard . . 24 Church Street.
c Anna Maria Tullis 12 North Pearl Street.

- c* Dudley Van Dyke 104 West Commerce Street.
- c* Mrs. Rebecca Van Meter . Irving Avenue.
- c* Ella M. Van Meter 174 North Laurel Street.
- c* Annie E. Venable 19 Elm Street.
- c* Mary Read Ware 86 West Commerce Street.
- c* Sallie S. Ware 86 West Commerce Street.
- c* William Weldy East Avenue. .
- c* Sarah Weldy East Avenue.
- c* Emma S. Wescott 5 West Commerce Street.
- c* Laura Whitecar 169 East Commerce Street.
- c* Elizabeth Wilson Millville Turnpike.
- c* Catherine Woodlin 154 Vine Street.
- c* Anna M. Woodruff 59 North Pearl Street.

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 Caroline Bennett Bowen . . Beebe Run.
 Louis Biggs Atlantic City, N. J.
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 Isabella Blackford Hastings, N. Y.
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Edward P. Woodruff	Camden, N. J.
Beulah C. Woodruff	Camden, N. J.
Mary Wyckoff	Freehold, N. J.
Josephine Young	Philadelphia, Pa.

DIRECTORY.

Sabbath Morning Service	10.30 A. M.
Sabbath Evening Service	7.30 P. M.
Sabbath-school	2.30 P. M.
Endeavor Prayer-meeting, Monday evening,	8.00 P. M.
Junior Endeavor, Tuesday afternoon	4.00 P. M.
Congregational Prayer-meeting, Friday evening	7.30 and 8.00 P. M.
Lord's Supper (quarterly) second Sabbath in March, September, and December, and third Sabbath in June	10.30 A. M.
Preparatory Service, the Friday evening before each Communion	7.30 and 8.00 P. M.
The first Tuesday, and the Friday, and before Communion	7.30 P. M.
Woman's Home and Foreign Missionary Society (monthly), the first Wednesday afternoon	3.30 P. M.
The Sewing Society (fortnightly), Thursday afternoon	2.30 P. M.
The Golden Circle Mission Band (monthly), the first Tuesday evening	7.30 P. M.

The Standard Bearers (fortnightly), Tuesday evening	8.00 P. M
The Little Gleaners	
Trustees' Meeting, at the call of the Presi- dent	
Congregational Meeting (annually), the last Friday of January	8.00 P. M.



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